

F O R E W O R D

The science of 'Kayakalap' or 'Rejuvenation' has received the attention of some of the most eminent physiologists and doctors ever since the Vedic period. The development of this science has been along lines which are very well recognised in the Ayurvedic system of medicine. Perhaps it would not be wrong to say that the very fact that Ayurveda recognised a certain system of treatment which embraced the simultaneous revival of the important organs of the body, has made the development of 'Kayakalap' up to its present standard possible. The term "present standard" may perhaps be misleading and it would be worthwhile making it clear: that by "present standard" is meant the standard which it achieved at its height. It may be that at present we do not know certain aspects owing to researches remaining incomplete and the consequent back-sliding.—\

In this book we propose to mention the theory that the present day Allopathic system of medicine is based on the same elements as the Unani system that was at its height in India during the Moghul period. This is the same system that was practised by some of the well-known Greek sages and the Elixir of Life which has been so often heard of was

one of their main objectives. There is no doubt that for this Elixir of Life great researches were made and many a learned man devoted his life to find it and give to the world life everlasting. It is equally true, however, that whatever progress was made has either been lost or it was so meagre that it was not considered worth preserving. In any case the hypothesis on the basis of which this Elixir of Life was sought by the Western people seems to have been fundamentally different from that of 'Kayakālap', and this may perhaps account for the tangible results that exist today in the case of the latter.

In the West it seems that efforts were made on the assumption that there did exist in this universe, either as an element or as a compound, some kind of matter which, if introduced into the life-stream of human bodies, had the effect of making it immune from the destructive influences of nature. Obviously, therefore, more attention was paid to the discovery of the requisite elements than to human anatomy. The deterioration and decline of the human faculties was no doubt a phenomenon well-known to the sages of the Greek and Roman civilisation, but it seems that their efforts were not applied towards the checking of this decline, as much as towards the discovery of something which would make such a decline disappear altogether.

In Ayurveda, on the contrary, all efforts have been directed towards the checking of the decline of the human faculties and it has been always believed that the utmost success that could be achieved in this direction would be to retard the action of decay and decline for a certain period. With a view to bring about this result, minute attention has been paid to human anatomy and all those influences which have a bearing on its development and decline. Of the two, therefore, we have no hesitation in finding that Ayurveda and the researches that have been carried out under its guidance have been by far the more scientific and accurate.

This fact, it seems, was recognised by the Unani system, particularly when it came into sharp conflict with the Ayurvedic system in India. As a result, some of the well-known physicians who have practised this system have applied themselves assiduously to evolve some method parallel to 'Kayakalap'. There is no doubt that their efforts have met with considerable success but it is a pity that the knowledge which they succeeded in acquiring after vast efforts has not been preserved as accurately as it should have been. Anyhow, the fact remains that they were able to bring about a system by which the degeneration and decline of the bodily powers of human beings were considerably retarded.

Today the West and its institutions are so predominant that whatever progress had been achieved by the old sciences in the East has been sadly neglected in consequence of which some of the advantages which were available to our forefathers in India have been lost. This observation has been confirmed over and over again during the course of the writer's contact with thousands of people all over the country. In the field of medicine, there is a great scope for systems which can help to set right the mistakes of individuals in modern society. But advantage is not taken of them on account of certain new-fangled ideas which have been advocated by the Allopathic physicians. It does not stand to reason that where a certain malady having a limited scope can be cured, the same disorder should become incurable when it affects the general morale of the body. Moreover, it also seems to be unreasonable that, whereas the actual maladies are curable, it should not be possible to tone up the system generally or to assist nature to bring it up to an average standard.

The writer has had considerable experience of cases where a little assistance would set matters right and would give a new lease of life to an individual, but that assistance is either not available at all or is cloaked in such mystery that he is afraid of applying for it. Moreover the expense requisite

to obtain the benefit of a recognised system of rejuvenation on correct lines is almost prohibitive.

It is hoped that the recording of some of the aspects of the science of revitalising and reviving the energies of human beings would help to convince them of the possibility of their regaining lost ground and would place the same within easy reach of average men and women.

KAYA-KALAP

AND

INDIGENOUS SYSTEMS OF MEDICINE.

It has been made quite plain in the foreword that it is not intended to lay down in this book detailed medicinal systems of Rejuvenation based on Western or Eastern theory. Their discussion however, is more or less advantageous because apart from the effectiveness of the drugs through the agency of which the desired results are intended to be achieved there are certain principles and certain rules of life specially in the Eastern systems which have an important bearing on the subject.

In the West so far as medicinal systems are concerned Rejuvenation is a subject which has received scanty attention till recent years. Even in recent years the Westerners have simply contented themselves by flushing the markets with medicines which various individuals have patented and for which efficacy is claimed in superlative terms. There is one exception to this however and that is the theory of the gland treatment.

Without going into the details of this theory it can be remarked safely that it has not attained

much popularity. Indeed on certain occasions it has actually been discredited. The original idea of the substitution of glands by a surgical operation is regarded in certain quarters as impracticable and uncertain. The crop of patent medicines that has come on the heels of this theory claiming that feeding of the gland extract by mouth is equally efficacious are not regarded with much favour.

It is just possible that in the Western countries, the various aspects of rejuvenation have not been considered seriously, because of their system of medicine, which often takes the symptoms to be the disease, as opposed to the theory of the Vedic System, that the depletion of the nerve force is the common cause of all infirmity. In any case the "Elixir of life" seems to have been much more assiduously sought after in the East. The background for the Western treatment is consequently very prosaic. This may be an advantage in so far as there are no fantastic claims made by the followers of this system. On the other hand they are less inspiring and consequently there is a marked lack of faith in the patient which acts as a retarding factor.

In any case it cannot be denied that the systems in the East have a much better background. And what is much more important there has been a great deal of research which though un-systematic

is none the less valuable. So far as research is concerned, there has been no lack of it in India. Unfortunately however, almost all scholars have been scrupulously anxious to keep the results of their efforts absolutely secret. To none would they impart their knowledge except their direct descendant or in the case of the Yogis their favourite Chela (Disciple).

This does not imply that there is no written authority for any of the indigenous systems. On the contrary there is very old and authentic literature which has been of immense value both to the novice and expert practitioners.

In India there are two main systems of Medicine excluding those that have come from the West. The first and the oldest of these is the Ayurvedic system and it is mentioned in the Rig Veda. It is sometimes claimed that certain theories of the Hindus are derived from Hypocrites but since it is spoken of in the Rig Veda this claim is not tenable. Ayurveda has been ranked as an Upa Veda or supplementary revelation. In the earliest Sanskrit literature of 500 A.D. occur certain discussions which refer to a systematic cultivation of Medical Science.

In the Mahabharata, reference is made to the three attributes (Kafa) cold, (Pitta) heat and (Vayu) Wind, the presence in harmony of which is

the mark of health. In Buddhist India, nearly two thousand years ago, there were organised hospitals and medical studies were undertaken by students from all over India and from Japan. Gardens were maintained where potential herbs were grown and experiments carried on.

Dhanvantri was the founder of the Hindu Science of medicine and the six great Vedic authorities (1) Charake (2) Susurata (3) Vaghata (4) Chakradata (5) Rasendev Sav and (6) Madhava Nidhana are the pillars of the science known as the Ayurvedic system of medicine. According to these abovenamed authorities the Ayurvedic theory about human ailments is that there is a common cause which upsets the balance of the three attributes namely cold heat and wind. This common cause is the depletion of nerve force. The Ayurvedic practitioner knows that in order to be physically sound, a human being must have adequate nerve force.

Dhanvantri practised mental healing and healing by drugs, the natural phenomenon and other external agencies. By these agencies he cured both mental and physical diseases. He was able to appreciate mind and matter and according to him "vital force" was the adequate expression, the indefinable idea of Human Life.

The Ayurvedic system is worthy of special

note as its basic principle is unity of the cause of disease. Another outstanding feature is that it recognises the healing forces within oneself. Moreover an equal amount of importance is attached to natural influence and the maintenance of certain standards.

The other system is the Yunani system. As the name implies it is of Greek origin and with some of its doctrines are associated the names of Socrates, Jalinus and various other sages of the ancient Greece. This system has passed through so many changes however, that it is a great exercise of faith to believe that it comes from Greece.

In the first place it passed into Persia probably with the Greek conquest. Naturally it became Persianised to a great extent. It is claimed that it was re-introduced into Europe with Islamic conquests and formed the nucleus of the present day Allopathic system of medicine as practised in Europe, America and the other countries of the West.

It cannot be said how far this claim is justified, but there is no doubt, that there are certain similarities of method of diagnosis and some of the drugs are common although they have different names. Of course this comparison is with the present day Yunani system of medicine as practised in India. Here again there were material changes

owing to the difference of climatic conditions, religious beliefs and language. Indeed in the matter of language conditions were extremely unfavourable in this country. With the coming of the Moghul Raj there is no doubt that Persian became the Court language but India is such a vast country and there is so much diversity of language that a common dialect which all Indians could understand has not been evolved all through these centuries. Excepting the immediate vicinity of the Moghul Court Persian made but slow progress and the progress of the system of medicine that the Mohamedan rulers introduced was scantier still.

By and by there emerged a new language which was a mixture of various dialects which was called Urdu. Persian words were naturally in a preponderating majority but it soon became popular in the Northern and Central India. In the remote South and East it was spoken and written by a fairly large number of persons. The medicinal system of the court was also translated into this new language or at any rate those who were practising physicians found it necessary to think and talk in Urdu. We have advisedly qualified our statement about the translation, because this system is not as fortunate in the matter of written authority as some of the others. The names of diseases and drugs were changed and it

would be very difficult to connect the pharma-copœia of the present Yunani Hakims with the Greek medicines.

Unlike Ayurveda whose origin can be traced to Rig Veda the Yunani system is an orphan. It has however developed considerably and there have been and are practising eminent and successful physicians, whose skill is acknowledged and whose opinions are respected. In recent years various colleges for training in the Yunani system of medicine have been established and modern methods of diagnosis have been introduced.

In all fairness however, it must be admitted, that their methods of diagnosis are very successful. The art of diagnosing an illness by feeling a patient's pulse has been developed to a degree that is nothing short of marvellous. Patients have been told correctly the entire history of their malady by this method without a word being exchanged between them and their physician. This system is based on a theory of a constant chemical action in the human body and the maintenance of a correct ratio between the various elements.

In this system also rejuvenation is recognised as a method of retarding the process of decay of the Human Body and rebuilding the vital organs which are called Aaza-i-Raisa especially the heart and the brain. It has however not attained the same

amount of importance as in the case of Ayurveda because in the latter system it is the basic principle on which the whole structure is built.

In addition to these two, there is yet a third system or perhaps it would not be quite correct to call it a system. The Ascetics or Sanyasis have had the privilege of practising the art of healing. In the West and the East alike religious leaders and members of religious fraternities have practised healing from times immemorial.

Jesus Christ and Budha are two of the illustrious examples. Christian, Budhist, Hindu and Muslim religious men have devoted considerable time and energy in endeavouring to alleviate human suffering and pain. They have employed various methods for the attainment of this end. Some have merely contented themselves by nursing the sick and ministering to their needs, others have actually learnt certain systems of medicine. And there are still others who have practised healing by exercising their divine powers which they acquired after life long application and devotion. In short although the sphere of activities of the holy men is not an extensive one, the value of their work could be favourably compared with many a successful association and organization.

In India as stated above the Sanyasi and the Yogi have played an important part in healing.

The Sanyasi usually has relied on some potent drug, the secret of which he has accidentally learnt or which has been passed on to him by some other Sanyasi. These men do not profess to have any great skill in diagnosing a malady but their drugs prove extremely potent in typical cases.

The Yogi does not usually depend on drugs and medicines excepting when they are required, not as a cure, but as an agent for acquiring or maintaining order in the usual functions of the body. For this purpose even they prescribe certain exercises of the body or of the mind more often than any medicine. In certain cases they administer simple water or similar other harmless agents to produce a state of mind conducive to receive the commanding influence of the potent healing force.

This latter naturally is a rare gift, very rare indeed and since it is very closely connected with our subject we shall hear more of it. So far as the other systems of medicine are concerned it is not our object to comment upon them. We have had a brief discussion on them because they prescribe certain rules of life and certain routine methods which would assist any process of rejuvenation whether it is based on herbs, medicine, Psychotherapy, Mantra Therapy or any other mental process as ultimately the object to be achieved is physical.

It is not intended to go into the controversy of

Physiological and Psychological theories of healing. On the contrary from our point of view these two are closely inter-related and even those who practice on the Physiological side have to depend on Psychological effects although the same may be subconscious or intuitive. As an instance every doctor, vaid or hakim recognises the importance of the patient's attitude of mind. In almost every serious malady it proves a losing battle for the physician if the patient ceases to take interest in life and is indifferent to recovery.

In spite of all this however, the Physiologist invariably evinces lack of faith in Psychological matters and tries to explain away psychic influences. There are some typical examples of psychotherapics cited by Aveling. He puts before the purely Physiologist the case of a man who had paralysis of both the legs and all physiological methods had failed to cure him over a long period. He had remained under the treatment of famous neurologists without any improvement in his condition.

He was carried on a stretcher into a consulting room. He was treated along psychological lines and induced under hypnotism to recall that he was buried under a huge tent which collapsed in a storm and in ten minutes he was well enough to walk out of the room.

The same professor published in the *Lancet*

in 1917 and 1920 an experiment in which a patient got blisters by "suggestion". The patient was hypnotised and a person was asked to touch his arm. He winced as if badly hurt and a blister with all signs of inflammation was formed.

In the East such things are common-place and many times it is demonstrated by the humble Fakir or Yogi. Restoration of eye sight under certain conditions, the cure of the most fell and deadly diseases, the immediate disappearance of pain which has resisted all treatments are some of the marvels that are practised in India by the Yogis.

It is quite plain that the mind does affect Physiological functions. It is a potent force which has its own anatomy and does affect voluntary movements and emotional responses of the body.

Of course the theory of Atma being a separate entity from the mind is rarely subscribed to in the West. Whatever the differences, there is a consensus of opinion regarding the power of mind. Atma is akin to the Holy Ghost that tries to persuade the mind to exert its power and influence for good rather than for evil.

In the West there was not much diversity in the systems of medicine practised in the various countries. There has however, appeared a new system which merits mention. This is Homeopathy.

There was a time not long ago when it was

taken as a grave insult by a physician if he was described as Homeopath. Today this science has advanced immensely and has won the respect and admiration of some of the most learned men. Even His Majesty King George VI have had to consult a Homeopathic doctor. The fundamental principle of this system of medicine is that all diseases are the result of a common cause and they endeavour to cure that basic cause in all cases. They have also a theory of their own regarding the Potency of their drugs, and "like cure like".

DECLINE AND DETERIORATION

The decline' and deterioration of the Human body can usually be divided into two sub heads: Normal and Abnormal. Normal decay of the organs of the body is by no means uniform. In each individual there are differences which are peculiar to himself. In fact it is no easy task to measure the decline of the various functions of the body in any particular instance and the word normal must be taken in its widest sense. Perhaps it would have been safer to classify the two as natural and un-natural but such a classification is beset with even greater difficulties.

There is also another difficulty, in so far as the standard normal is variable in different countries or even in different parts of the same country. In India for instance there is such a disparity in climatic conditions that it is hard to conceive it without actual personal experience. In Kashmir it is always cool and pleasant even in the summer months and inspite of the presence of the river Jhelum which flows through the capital Srinagar the humidity is nothing as compared to say Calcutta. The dry heat of the plains of the Punjab is extremely trying no doubt but its deleterious effect on human bodies is not half as bad as places which

are comparatively moderate in climate but where the atmosphere produces lethargic conditions and accelerates the process of degeneration.

Broadly speaking it could be stated that deterioration of the human body which naturally manifests itself by the deterioration of the various faculties is slower in colder climates. Of course there are many other factors which have to be taken in consideration but other things being equal this proposition is more or less correct.

Apart from the climatic conditions there is a vast difference in the mode of life of the peoples of various countries. This also is a very important factor. It has been observed that the Easterners are generally speaking extremists while in the West men and women are much more moderate. This is true of all aspects of life and is definitely due to climatic conditions. It has been observed that children of Indian parents who have been brought up in the West do not act and think in the extremes. The environments have no doubt some effect but on the other hand Europeans who reside in India and are generally speaking, not amenable to the influence of their Indian neighbours show signs of deviation from their usual moderation.

An anatomical or even a physiological survey of the human body is not within the scope of this book or for the matter of that within the scope of

any one book. We have, however, to grasp the significance of decay or deterioration of the faculties. God in His wisdom has made the human body very frail, much fraailer than many another creation of as complex a nature as man. The Hindu theory of reincarnation may or may not be true but all creation has an end by whatever name you may describe that end. It is therefore, but natural, that there is a period of "Ascent" and "Descent" of the faculties but it is not at all easy to fix these periods in the case of human beings.

The Hindu mythology tells us of the Satayuga when the span of life of human beings was many times that of the Kalayuga, which is now in its youth. In Traite and Dawapar which were the Yugs or periods intervening between the Satayug and Kalayug the conditions were not as good as Satayug, but were immensely better than Kalayug. It is obvious therefore, that amongst the other changes that have come about since the creation of the world, the span of human life has decreased to a very great extent.

Man is said to be responsible for shortening his life and whether one has faith enough to credit all that is described in the Puranas or not, it seems to be quite true that during the comparatively short period of say the last century there have been vast changes. As a result, in India at least, human

beings are comparatively short lived and the deterioration of the faculties sets in at a much earlier period.

Of the many reasons responsible for this some are fairly obvious. The manner of life, the food, the clothes and the general conditions in every country have been evolved after centuries of unconscious research. The changes whatever they are, come slowly and gradually. Moreover they come as logical and systematic steps based on past experience. In India this method has been reversed and onto Indian life has been grafted something which has grown and thrived under totally different conditions. The dress, the food, the conversions of life that have come from the West are all pre-eminently unsuitable for this country. And they all are a very severe strain on the human body. There is no doubt that from the West have also come, things that could be said to have brought material comfort but they are of extremely doubtful value as aids to the human body in its resistance to the process of deterioration and decline.

In any case it is well established that human beings in the olden times were much longer lived than in the present age. This is true of the East as well as the West.

People have been conscious of this all along and there has been an endless and feverish search

for the elixir of life all through the ages. Till comparatively modern times however, it was not recognised that the prevention or delay in the processes of decay is a step in aid. In the West particularly all through the middle ages men and women lived very fast lives. They drank deep and did not consider it necessary to regulate their nourishment. Exercise was not considered a necessity and only few got the opportunity of proper physical training. And yet as already stated above the desire of a long life was stronger than ever. It has by no means abated even now but people are trying to learn better and cleaner living in the West. The East is about 50 years behind them and one is absolutely horrified at some of the appalling conditions under which life goes on.

There are considerable variations in the normal decline of the human organs is a proposition which is universally admitted. The causes of the variation are also more or less known and to some extent there is a concurrence of opinion amongst the various schools of medicine. A reversal of this process of decline is naturally an extremely difficult achievement. It is easier perhaps to retard this process as far as possible or try to make up for lost grounds from day to day. Stress has been laid on the necessity of day to day recuperation because unlike your bank balance the depletion of your

reserves of health and vitality does not manifest itself at each drawing. Indeed, it very often happens, that there are no warnings or signs of distress till the account is hopelessly overdrawn. In every day life one comes across cases of sudden collapse due to an extraordinary fast pace in life or to over work. Men and women who have gone on with impunity, feeling themselves quite safe and good for a long time, suddenly breakdown and have no power of resistance left in them.

We have advisedly used above, the words "warnings" and "signs of distress". We cannot say that there are no signs at all. There are subtle indications, which if disregarded, aggravate the position at a tremendous pace. Whatever you do therefore, keep a keen look-out for these signs and treat them with respect.

There is another warning which it would not be out of place to record here. The replenishment of the depleted store of power and energy, when the deficit is due only to an accelerated pace of a general decline is very difficult. Claims are sometimes made for some system or some drug that it is powerful enough to make the old young once again, but it would be preposterous to claim that premature "old age" which is due to a depletion of the health reserves to the extent of total bankruptcy could be waived back to oblivion by a magic

wand. There is no doubt, that there are at your disposal various processes more or less efficacious, which might do you good, if sustained and persistent efforts are made, but it would be better to invoke assistance as early as you have any mis-givings rather than disregard any warnings.

The abnormal decline of any one or more of the faculties is a controversial subject particularly when we investigate the cause and effect. Before proceeding to investigate or at any rate to recapitulate the various theories it would be better to fix in our mind that we are interested more in the effect than in the cause. In other words in the process of Rejuvenation it is more important to know which organ of the body needs particular attention, of course, in the general toning up of the body all the components have to be brought up to the peak of their performance and the sooner we detect the slacker, the better it is.

DOWNFALL OF VIGOUR AND VITALITY

We have already seen that the downfall of vigour and vitality is due to either of the two distinctly different causes discussed in the last chapter or to both of them. We have now to analyse those causes and to scrutinize the manifestation of the decay and deterioration by them.

It would perhaps be better to treat the causes and symptoms together because the subject is likely to be much more clear in this simple though unorthodox manner. It is also intended to deal with all the causes in one place so that unilateral and cumulative effects may properly be gauged. Of course it should be clearly borne in mind that the idea of a discussion of this subject is merely subsidiary to the object of preparing for rejuvenation.

It should not be taken that the cause and effect are unimportant factors, because, however, strong and potent may be the agents of rejuvenation, that we are going to harness for our purpose, it is imperative to remove the cause that produced the disastrous result, if it is within our power to do so.

CLIMATIC CONDITIONS AND THE NATURAL CAUSES OF DECAY OF HUMAN BODY.

Climatic conditions merit a special consideration. Usually human beings are more

or less immune from the peculiar effects of the climate of their own country. Through generations they have lived in the same land and apart from being acclamatised they have evolved certain rules and conventions about their food, their clothing, their abode, their occupation and even their pastimes that help them to suit themselves to the climatic conditions. The inhabitants of a certain country are naturally therefore, not very adversely affected by any peculiarities of the climatic conditions of that land. As an instance climate of the Tropics affects the health of the European settlers and visitors much more adversely than that of the natives. In India, there exist hundreds of thousands of men and women, who are fairly well off in the heat that is nothing short of torture for the Europeans, who have either made their home in India or are present here in connection with their business. Visitors of course do not count so much because they invariably choose the most suitable part of the year for their visit.

Similarly in the Western countries the extraordinary cold is not so trying for the inhabitants as it is for the visitors from the East. It goes without saying however that hot and damp climates are much more trying than cold climate. In any case there is not much truth in the saying that "Heat hurts and cold kills". Excepting the very crudest

and flagrant cases of insufficient protection to the body cold is conducive to preservation of the faculties rather than their deterioration. In fact any living organism that is put in cold storage is saved from the decay and deterioration for a considerably longer period than otherwise.

In spite of the correctness of this theory of assimilation, there are certain deleterious effects of the climatic conditions, to which even the inhabitants of the country are not immune. It does not mean that they suffer from diseases or ailments which can be directly ascribed to the bad effects of the climate but their general bodily condition points inevitably to the drawbacks of the climate. This would become obvious if you were to compare the extremely dark skinned, short statured, bandy legged, blear eyed inhabitants of the interior districts of the United Provinces to the stalwart, fair-skinned and clear eyed Pathans or even the tall powerfully built Sikhs of the Northern Punjab.

In the modern world however, distance has been annihilated. A European business man could attend business conferences in any of the principal towns of India and go back home the same day. Even if we do not take the aeroplane as the usual means of conveyance, there are other means of transport and visits to distant countries, are very common. The effect of the climate of a country on

the strangers within its borders is therefore, an important problem.

One reads now a days so much about the disastrous deterioration of the tropical climate on the Westerners. A good deal of research has been carried out in this direction and various important results have been evolved.

Most of this research however is directed towards individual ailments and very little attention seems to have been paid to the general decline of the bodily powers and the nervous breakdown that is brought about by the un-suitable climate.

During the course of the process of rejuvenation and in order to permanently grasp the advantages acquired by Kaya Kalap, it is essential to recognise the importance of certain factors which have an important bearing both on the degree of rejuvenation that would be achieved and permanency of the effects.

As already remarked in the previous pages the dress, the food, the housing and various other conditions in each country are evolved after centuries of silent and unconscious research. One should therefore take advantage of the experience acquired by generation after generation of the inhabitants by conforming to their method of living instead of persisting in food, clothing, and living conditions which are absolutely unsuitable and which are

bound to react harmfully on your health. Apart from the question of cause and effect, it is strongly recommended that in the case of the breakdown being due to climatic conditions there ought to be adjustments here and there which minimise the deleterious effects of the climate. During the course of the process of rejuvenation, there will naturally be a considerable change from your usual routine so that at the completion of the course the reversion can be along lines which avoid the old channels.

OLD AGE

The only other cause of the decline of vitality of body which cannot be ascribed to any abnormal source is old age. The decay of the powers on account of excessive age is unavoidable inspite of all the care that you could lavish on your body. As already remarked else where the age of human beings has considerably shortened in modern times and there is incontrovertible evidence that the natural span of the life of human beings was 2 to 3 hundred years. This is true of all humanity whether in the Eastern hemisphere or the Western.

The new basis of life therefore, that we promise by the Kaya Kalap, or rejuvenation described in this book is entirely in accordance with nature.

The symptoms of old age are diverse but the most positive of them is the feeling within your-

self that you are growing old. There is a lot more truth than people think in the saying that a man is young as long as he feels young.

This is naturally a psychological test. Youth and old age are comparative terms, but the general implication is, that the feeling that you are old and the feeling that you are no longer young do not denote stages of decay that are very far apart. The psychology of the mind is always partial to extremes and physiology cannot keep pace with it. Physiological symptoms however follow promptly and as mentioned in the previous pages the appearance of blisters on the body of a person who has been hypnotised into believing that he is being touched with red hot tongs proves this contention beyond any doubt.

The physiological symptoms are also no less pronounced and old age or senile decay does not require very close observation to detect it. Probably the most prominent symptom is loss of memory. A well known English authority has stated, that there are as many as six million nerve-cells in charge of man's memory, but many centuries before this, teh scientists of the East had discovered that mental efficiency was sure to degenerate if the fibers that connected the cells lost their elasticity due to senility and the Ayurvedic treatment is directed to the restoration of this elasticity and the

reduction of *impoverishment* of the blood. Medicines which give elasticity to fibrous, muscular and glandular tissues are usually prescribed.

The deterioration of the various other functions of the body sets in, the sight grows dim, the hair grows white, the teeth fall out and a general weakness sets in.

The deterioration of the faculties is usually co-incident and thus one weakness accelerates the other, till there is a galloping approach towards the fatal stage. The medicines that are usually prescribed for the arrest of this decline must be life giving and nourishing. There are certain special features that the Rejuvenation of people of advanced age must embrace and we shall discuss this aspect fully in its proper place.

LACK OF SEX KNOWLEDGE AND REJUVENATION.

Of the abnormal causes of the downfall of vigour and vitality, the lack of sex knowledge or the wanton disregard of the most fundamental rules pertaining to the function of the sexes, is of special importance and deserves a special chapter.

Unfortunately during the last few centuries, there has been a rooted idea that functions of the sexes are not to be talked about and there is no necessity of imparting knowledge or guiding the adolescent youth into the right channels. Literature on sex was therefore taboo and since it was accepted as something degenerate no worth while men or women cared to record their observations for the guidance of the people.

In the East this subject was not considered repugnant and in old Hindu mythology there are as free discussions of the functions of the sexes as those of other parts of the body. By and by however, the modernistic theory got a hold in the East also and it was considered a mark of civilization to keep our children absolutely ignorant of this most important subject.

Ignorance of sex matters is still often confused with innocence. Certainly all of us want our child-

ren to be innocent but none of us would want them to be called ignorant. We would deem it an insult if our sons and daughters were termed ignorant of the rudiments of mathematics or the simple sciences. And yet some families appear to find it a matter for boasting when their sons and daughters are ignorant concerning sex matters. Why should this be so?

A young man or young woman may never in his or her life find any use for applied mathematics, yet every one of them would find a use for applied sex knowledge. Growing children have a way of finding out things for themselves. If they are kept in ignorance of sex at home they certainly will get their education somewhere else and the pity of it, is, that they do not learn the beauties of the sex relation but listen to the older boys and girls. The most beautiful function in the world is dragged down into the dirt and is made the butt of coarse jokes.

Some fathers and mothers still consider it indelicate and immodest to speak of sex matters to their sons and daughters but they would not hesitate if they were to appreciate the danger to which they are thus exposing their children.

A horticulturist would not attempt to graft trees without a foundation of knowledge of his subjects. Neither should we humans attempt to graft the personalities and bodies of men and women

expecting to bring into the world *upright* vigorous offspring without a knowledge of our physical and mental attributes. The sex urge is instinctive in men and women; there is always the realisation lurking deep in the male and female mind that we are put on the earth to produce and propagate our kind and it was primarily for the reproduction of the human being that the sex powers were given to us.

Those who have given deep thought to sex problems, do not favour the old idea, that our hearts have anything to do with love. The newer and sounder theory is that love of man for his mate springs in the sex regions. Consequently indulgence in sex relations when properly undertaken, is just as much an indication of love as the giving of flowers and showing similar attention to the object of your affections.

The point to be stressed is, that it is no longer considered unrighteous for a man and his wife to indulge in sex love. Indeed certain learned students have quite correctly declared that sex indulgence in moderation and backed up by wholesome love is conducive to longevity. The theory is that *copulation* under these conditions actually lends physical strength to the man and his wife. It rejuvenates and stimulates them mentally and physically.

It may be said that happy homes and well

balanced lives are founded on sex love. The noblest impulses in our nature are brought by its indulgence and it serves to place before our eyes lofty ideals and the desires to seek always for higher achievements. Without sex love however the human race would soon become extinct.

The sex instinct is born into every normal human being and since it is a world wide force it is equally apparent that a better understanding of the subject is quite necessary if we are to keep it on a high place. There is a lurking danger in sex ignorance and the time to start dispelling the clouds of ignorance, is, when the boy and girl are at an impressionable age. As the twig is bent so the tree will grow, is just as true now as when that famous proverb was first uttered.

So we realise the importance of beginning the sex education of our children before they have even reached the age of puberty; that time in their life when they are at the threshold of the door leading to manhood and womanhood. It is at this age that dreams of the future begin to form and it is at this age that full realization between the right and the wrong is most essential. Promiscuous and improper sex indulgence is a direct out-growth of ignorance. Wives are being dragged to an inferno of torment and under privileged children are being brought into the world themselves to grow up in

ignorance and in turn reproduce mediocre off-springs.

Education in the matters of sex will prepare men and women to become real sweet-hearts both before and after marriage. It teaches them how to keep the flame of love constantly aglow and directs their feet into the glories of true motherhood and fatherhood. Boys who have been brought up and properly sex educated, do not grow up into the sort of men who buy sex pleasure from prostitutes and girls who have the same advantage do not grow up into women who sell their bodies.

Unfortunately homo-sexuality is an evil which has not even now abated. It is more or less of a moot question as to whether a homo-sexually inclined individual is actually born that way or becomes a victim of reverse habits by society or environments. Certainly there must be some latent accident or leaning towards such inversion that is stronger in some than in the others and if this is so, surely ones environments and associations must play a distinct part in the suppression or development of such an evil. In the East, India is perhaps the only country where this heinous sin has been looked upon with the disgrace it deserves. In some of the other countries therefore, where public opinion is not so strong against it, it is at a premium and the checking influences are conspicuous by their

absence.

Some authorities attribute the queer mental twist to parental influences. Blame is placed on such contributed causes as suppressed desires in the mother, abnormal sex relations through pregnancy, fear and unnatural physical conditions. No one explanation is satisfactory and the subject is still open to debate.

Just as the cause evades the searches after the truth, so do the ramifications of the conditions around confound them. Seldom are really identical cases recorded and many are in such wide variance, as to present entirely new avenues of psychological explorations.

According to some perfectly logical lines of reasoning and borne out to some extent by biological experiments, we are all of a bio-sexual nature i.e. in the early stages of embryonic life the foetus is both male and female and at some indeterminate period in its development the balance of the sexes is so adjusted as to permit one sex to predominate over the other and the unborn child matures physically in the capacity of the stronger sex. Just what conditions or influences bring about this determination of the sex is still a mystery to science.

If then we are of dual sex instinct, which is so balanced from parental development, that but one has attained physical recognition, while the other

has been relegated to the realm of mysterious subconscious mind, it is quite conceivable to believe, that some conditions or series of relevant circumstances might destroy the delicate mental balance of the two sexes to such an extent, that even the physical apparent one, might become subject to the mental one and thus develop in the manner we call homo-sexuality.

In the East however, and also in the recently settled countries all over the world, the question of the distribution of population is a vital factor in this matter. In the Oriental countries they sometimes drowned girl babies and it was believed in the West atleast, that this was due to over supply of women. This aspect of the matter we need not discuss, but in passing, it can be remarked, that the reason for the destruction of the girl babies, was more sentimental than sane. The fact remains however that in these countries as well as in most of the Eastern countries, where homo-sexuality and other unnatural sexual offences are at a premium, the number of women is much smaller than the number of men. In other words there are not enough women to go round.

This problem of the single man needs solution. Woman is not slow to capitalize on such a favourable situation and as a result chooses instead of being chosen and the choser literally marries the

highest bidder. The man who cannot bid high enough is naturally compelled to seek other channels of satisfying that ever gnawing sexual appetite. The easiest channel open to him is to seek women of the Bazaar, and no matter where he is, he has no difficulty in finding one.

The unequal distribution of male and female must first be righted before even one step in the direction of eliminating the vice evil can be taken. Various are the methods that have been resorted to, in order to induce men to abstain from sex-vice, but no amount of preaching or talk of absence of education or what not, is of any avail. If a normal male of mating age is in the throws of passion, he is going to find relief in one form or the other. And as a matter of fact, this is one of the prime causes or reasons for homo-sexuality.

Driven to extremity and not being able to find a mate of the opposite sex, where is the man or woman, who will not resort to homo-sexuality or the methods of which we shall make a mention later on.

The net results of all these vices and the indulgence of human beings, is the utter breakdown of their health and vitality, long before their faculties are due to deteriorate on account of old age. Besides the vices mentioned above, most often men and women indulge in certain practices, which are ex-

ceedingly harmful in their effects. In the old Hindu books and even in the modern teachings of some of the recent leaders of religious movements, great stress is laid on Brahmacharya. To a certain extent this doctrine or rather advice finds support in the Western countries also, but as stated, it is only to a limited extent, that its usefulness is recognized. The first part of this doctrine of Brahmacharya has universal support. This part mainly consists in fixing the age limit for the marriage of men and women. It is now recognized all over the world that men and women should not marry unless they are of mature age. Certain backward countries, where the old system of early marriage persisted have had recent legislation so that their old world ideas may be washed aboard by legislative sanctions. It would be perhaps of scanty interest to go into the details of the theories that are advanced for over-hauling the system of marriage and the problem of sexual selection. The fundamental principle of the law of selection is, to properly balance the human family, every type of which has its ideas or sexual affinity and it is this law of selection, which draws them together so we can readily understand, that what some men like in women others will fail to notice or dislike. It is this balancing up of the qualities and characteristics we possess, that go to make up a harmonious combination. Qualities lacking on one

side usually predominate on the other, thus nature in her wise way is ever striving to attain the balance between extremes so as to adjust and regulate the human family. Where this law of selection is disregarded, where marriages are mercenary just for money or position and where the parents are not properly mated, the children of such unions are usually weak and lack that something which makes up a perfectly balanced child.

In the disregard of this law of selection lies the burden of misery that is associated with married life and in no other way than by obedience to this law can a happy marriage be secured.

Our interest in this problem of course is limited to the curing and washing out the effects of the deleterious actions on the health of individuals, who have suffered on account of sexual troubles. In the matter of marriages however, this question is not so directly concerned but for the ultimate result. In cases of rejuvenation the original causes have to be investigated and it always helps to put the parties wise to the reason of their downfall.

In passing we wish to remark, that the achievement of this perfect mating to which reference has been made above is not easy of acquirement. In the West the system is to leave men and women to make their individual selections when they are of a mature age. There is a great deal to be said in

favour of this system but in the East they are in a period of transition so far as social matters are concerned. The result therefore, is a strange mixture of Eastern and Western methods. It more often than not brings about a great deal of un-happiness. As an instance although some people are anxious that men and women should make a selection for themselves in the field of marriage, the opportunities of the two sexes meeting with anything like the freedom of the West, is absolutely out of the question. The early marriages of the East where the parents took great care to see and examine minutely the records of the families between whom alliance was proposed and where the boy and the girl were brought together early in life and grew up with a warm regard in their hearts for each other, were quite successful in their way and perhaps brought about greater happiness than the marriages of today.

The second part of the theory of Brahmacharya pertains to regularization or rather the formularization of certain rules of life regarding sexual matters amongst married people. These rules however are not very popular either in the East or the West.

It is no longer considered unrighteous for a man and his wife to indulge in sex love. Indeed the old theory that sex love was limited for the production of children finds support absolutely nowhere.

And all the world now recognizes that birth control is not a sin but a necessity.

Bearing this always in mind that it seems but revelation of natures own laws. "Nature does not act by caprice" says a famous doctor "but on the contrary nearly all of her processes are conducted according to the measured periodic movements. Rest follows activity—activity is resumed after rest. Spring the period of planting, is followed by summer, then comes fall, the period of harvest and finally winter, when nature rests and prepares to take up the cycle anew. Similarly in the matter of fertility and sterility they occur as is generally known in plants and animals according to a measurable periodic movement. We hold that there is a rhythm, "fertility and extregnity in women", which means that during certain intervals, which can be established, women are sterile and during other intervals which likewise can be determined, they are fertile.* It is indeed natural to believe, that as the tide and the moon wax and wean with an un-erring regularity, so the far more wonderful procreative processes of women should move with unfailing periodity.

NATURE'S METHOD OF BIRTH CONTROL

1. You should begin by maintaining a strict calendar regular of your menstruation.
2. Should you find considerable variation you should persist until you have noted enough menstrual months to strike a

So true is this, that the old Hindu doctors were able to connect these periods with the waxing and weaning of the moon.

The diseases which result from sex vices are indeed very well known, but it is not appreciated fully, that the ultimate result of these diseases is a tremendous acceleration of the break down of men and women. It has been recognized that the present system of society is defective, in so far as it has not been able to devise any method of curing the sex-vices. Various theories have been advanced, but it has been recognised, that it is impossible to restrict the sexual life of a man or a woman to their home, even if they are married. In many of the cases that have come under observation, the psychologist at once recognises the necessity of inculcation in the public at large and better and more complete understanding of the close relationship sexualia holds to both physical and mental well being. Whe-

definite cycle.

3. Having found this cycle or rule and recurrence bid 23, 26, 28, 32 or more you will count backwards 19 days from this cycle date, the next menstruation is due.

4. These 19 days will bring you to the beginning to your fertile period.

5. You will then count ahead 8 days more and this will mark the end of your fertile periods (11 days) prior to the next due date.

6. The remaining days in your menstrual month both before and after the fertile periods you may reckon as sterile periods in which conception is practically impossible.

ther or not such acceptances are acquired through legal moral or any other publically acknowledged method is not ofcourse his problem. He simply sees the need and prescribes the remedy.

It has also been recognized, that the existence of the so-called platanic love, or even the extreme of insipient paranoia, due to forced sex inhibition or sex repression, is much more than common, amongst a majority of middle aged people. The existence of such outworn and fallacious tenets, has made many a man not only inefficient in his business life, but also inefficient and wholly impotent in his sexual life, years before he should have reached such a state. However, the drastic change of attitude by the public at large, in acceptance or atleast in tacit acceptance of changing standards of public morality, has for the most part nulified all preconceived inherited or acquired standards of public morality as regards the necessity for actual sexualia. In part, it has most radically changed in its real obligation to its mental and physical fitness, the personal habits of many adolescent or mature men and women even those long past the age of instinctive sexual desires.

It is not our objective to try to find out a way for the solution of these sex problems and it is indeed a very difficult subject, but what we do want to impress is, that certain instinctive desires if repressed will eventually turn itself to other

channels in order to preserve a healthy balance in life. This is an inviolable law of nature. A comparative study of many cases has shown, that the root of the trouble, either mental or physical, is the indifference or the utter physical incapacity to satisfy marital sex requirements. This results in a position, where one must either seek satisfaction elsewhere, or be thrown into a condition of repression, which results in paranoia, as mentioned above or eventually complete dis-regard of both moral and physical risk, which may result in acquisition of some social diseases or a complete moral break down.

In any case therefore, the problem is such that it merits the careful consideration of society, but till some way out is found, there will be social and sexual diseases and the resultant break down of health and vitality which comes in their wake.

Before closing this chapter, it would be worth while to mention two things, because the same are of the utmost importance and are very closely related to the subject of this book. The first of these is the abortion racket with which is closely connected birth control. It has now been well-recognised in almost every country in the East as well in the West, that enlightenment of the adolescent as well as the grown up, regarding methods of birth control in well patronized and well organized clinics is not

only permissible but is a matter of vital necessity. In the Western countries such clinics exist in abundance and some of them are really doing most useful work. In the East the State is trying to organize an educative system through health visitors and birth control clinics but naturally the process is rather slow.

On account of the emancipation of the women from their economic bondage in the West the standard has changed tremendously during the last decade. Whereas in the Victorian time the standard of morality for men and women was distinctly different. It is now an accomplished fact that they are on equal footing. This is more true of the forward countries like America where the rights of women are being recognized more and more. This state of affairs may be a source of satisfaction for the society concerned but it brings with it inevitably new sex problems and new source of danger. The mixing together of men and women is permissible much more freely now-a-days, with the result that there are more opportunities of the development of extra marital relations between the sexes. In certain cases where both the parties are extremely forward, they defy the laws of society, but more often such relations are promiscuous. This gives an opportunity to the abortion racketeer.

In America as well as in England and the other

Western countries there are innumerable places, which are styled as clinics but where the presiding genius is a crook who calls himself a Professor and swindles the innocent girls who are brought to him by his agents.

Many a young woman has had her health ruined by one of these crooks and finds herself a total wreck on account of indiscriminate visits to his laboratory. Nature just refuses to stand for dirt and as a rule these patients develop a low grade infection and sooner or later an abominable operation is under way.

Such a situation can never be remedied until human beings are given proper education in sex.

We have advisedly avoided any discussions regarding the various sexual ailments and their stages because we are concerned only with the ultimate result on the general tone up of the body. We must state however that in the case of the more pernicious of such diseases, it is not only desirable, but essential, that the diseases itself should be separately treated, otherwise the effects produced by following our system of Rejuvenation are likely to be vitiated or at any rate would be only temporary.

We do wish to say a few words about the premature sex indulgence, or too often, the first step in a career of immorality and the resulting diseases. The most apparent result of the failure to educate

the children, about sex functions, is endless worry and suffering amongst thousands of them over such normal process as night emission and menstruation. The business of quack doctors and patent medicine is built largely on this youthful ignorance.

The ideas received from improper sources have often led to some form of sexual practises most often between the ages of 12 and 15 years.

Venereal diseases form a problem of public health, which it has not been found possible to solve effectively all through the ages. The diseases being highly contagious enter almost every home and ruin marital happiness. Women and children who do not even know the cause have suffered from venereal diseases for generations. Men thinking that they have been cured by patent remedies or quack, nostrums, have been visited years afterwards by terrible maladies such as Sterility, Paralysis, and insanity.

Medical men are of the opinion, that there is gross ignorance and miseducation on the whole subject of sex life. Thousands act on the mistaken belief, that sex relations are necessary to health. Large numbers think, that one of the sex diseases especially disastrous in its effect upon innocent women, is no worse than a bad cold.

The premature indulgence of sexual relations has also deadly effects. It has been found by many

a census taken under conditions particularly favourable for accuracy, that a large percentage of boys and girls indulge in methods of satisfying sex desire during college and school life. They resort to manipulations that procure the discharge and the consequent stimulation which is mistaken for satisfaction. Such practices and habits have a very lasting effect and most often the break-downs that occur in later stages of life are traceable to these reprehensible habits.

Men who are addicted to these indulgences usually find very little desire for female society and on account of there being no check on the indulgence, of this vice, they ultimately make total wrecks of themselves. Malancholia and nervous breakdown are the inevitable results ultimately, not to speak of the various lesser diseases, to which addicts to this evil render themselves liable. Indeed in some of the Indian treatises these diseases have been considered to be incurable and it has been said that it is almost impossible to rebuild, a man, of the habitual adict of this vice.

SEmen THERAPY

During the childhood, the man does not possess, that degree of understanding and wisdom, that comes with the youth nor does he possess that physical strength and fitness, that comes with the advent of the years. It is obvious, therefore, that during the childhood there is some element lacking in the human constitution which makes its first appearance, say near about the 15th or 16th year. As soon as this element introduces itself, the child develops into a man, and there is a general improvement in his appearance as well as his deportment. His powers, both mental and physical, are on the increase, and there is a spirit of activity and liveliness which manifests itself.

The question naturally arises as to what is that element which brings about this change. There is a theory that this change is the result of the activities of glands which start functioning in the human body for the first time at this age. In other words the change is due to the production of semen in the human body, and it is further strengthened by the fact that as soon as these glands become less active and gradually cease functioning, the decline in the human body appears and all those signs that

came with the functioning of these glands start slacking and ultimately altogether cease functioning when old age approaches.

All methods whether allied with Ayurvedic system of medicine or Unani system or that of herbs are only aimed at one singular object of revitalising and re-energising those decayed, wornout, exhausted and deteriorated glands, which are responsible for the production of the semen. Not only this but an all out effort is made by one and all to bear in view that the such produced semen should be of the healthiest and most potent quality.

There is no denying the fact, that in the face of the total bankruptcy of the seminal wealth, no rejuvenation is possible no matter what ever may be the system. From time to time the scientists all over the world have attempted to bring about something that could keep the man young for some time if not for ever, after the approach of the old age, but excepting the masters of the Ayurvedic, Unani, and the Herbal systems of medicine the rest have had to meet a failure sooner or the latter.

The Easterners devoted their major most attention to this most interesting subject of KEEPING EVER YOUNG, right from the origin of the Ayurvedic system of medicine but recently the Westerners have also made great efforts to come out with some-

thing that could keep the man young for atleast some time, if not for ever, though the claims to keep the man ever young were the starting phrases of propaganda. From time to time one after the other, theories have been heard of, all aiming at making the people younger, healthier and stronger, but with due apologies to all, it can safely be said that none has been seen to prove better than those ancient methods which are still being practised by the Ayurvedas, Unanis or the herbalists in the East.

MONKEY GLAND THEORY

The monkey gland theory of Dr. Vornoff of Paris which still is the source of livelihood to various Western manufacturing concerns of patent medicines, is not considered to be any success at all, or in any way producing better and more lasting results than the most of the commonest rejuvenating herbs of India or in any way better than the least important rejuvenating agent which appears in the Ayurvedic system of medicine or of Unanis.

It seems however that the nature rebelled against the operations advocated by Dr. Vornoff, which completely cut off and isolated the transplanted gland after a short period. We do not wish to express any definite opinion but this criticism does sound reasonable. Similarly the claims on

the other hand for the administration of animal glandular substances are not very convincing. The treatment of the glands has no doubt been greatly enlarged and other glands are claimed to be beneficial to ailments other than of a sex nature. It can be said without hesitation however that the glandular substances which are administered by mouth or by injection are far less harmful than the operation advocated by Dr. Vornoff.

ORGANO-THERAPY

Though the basic principals embraced by the theory of Organotherapy of today have been in practical adoption in one form or the other in the medication by the ancient seers and wizards of the Ayurvedic and Unani systems of medicine but it cannot be denied or disputed that the Organo therapy came into the modern recognition after the memorable historical address of Professor. Charles Edward Brown-Sequard on the subject before the Sociti Biologe de Paris in the year 1889.

The Organotherapy is based upon the general established facts of the importance of the internal secretions in influencing the normal physiological states of the organism. By administering properly prepared products containing these internal secretions, it has been found possible to substitute for,

change or modify the physiological processes of the body which are malfunctioning through disease. Organotherapy thus, uses the body's own methods of effecting cure.

Professor Biedl the reputed authority on the subject of Organotherapy says that it starts with the premise that the internal secretion of an organ is contained in the tissues or the juices they secrete. Even if the total of active substances present in the organs are not considerable, yet where there is a high degree of activity of the substances, the desired compensatory effect may be attained, especially when the medication is administered for a long time. This present assumption stands well supported by the results obtained in diseased condition due to the lack of the thyroid gland. Of all the theories that the West has come out with, the Organo therapy is undoubtedly creditable, though it is only a representation in a better polished form of what the ancient Ayurvedic and Unanin physicians were practicing in the days of yore in an applied form, which fact stands evidenced from the Ayurvedic and Unani literature. Food plays a very important part in raising the general vitality and in reenergising and revitalising the decayed and worn out faculties of the body. The Ayurvedic and Unani practitioners were one in agreement that in order to produce a healthy and proper

blood the better food was essential because better blood would produce better semen. How to enable the system to digest better and properly the administered food was the main medical act of their performance. Further whatever the food they selected the main idea was to bear in view the healthy functioning of the testicular organs to manufacture semen which plays an important part from the start to the end of the man's life. Thus it shall be seen that the East applied the principle of the Organotherapy much earlier to its theoretical advocacy by the West.

THE NEED FOR REJUVENATION

We have stated repeatedly that nature does not readily forgive transgressions. The penalties imposed for the lapses of which a human being is guilty are commensurate with the fault. Moreover it is a well-known fact that there are certain rules of nature which cannot be varied. For instance, the decline of vitality by the process of deterioration due to old age is invariable. The fact remains, however, that there has been a shortening of the span of life of human beings during the last few centuries. Without going deep into the Western theory of the span of human life, in the East it is definitely correct and there exists an authentic record which shows that human beings lived for 200 or 300 years. This is not only a theory but even at present there are certain individuals, who are known to have been living for over a hundred years and they are in perfect good health.

In any case, there is nothing unnatural in trying to maintain the efficiency of the various faculties of the body at a very high pitch during the time that an individual has to live.

The "Elixir of Life" was something which was to give life everlasting to those who partook of it.

It was not appreciated however, that that life everlasting can become a torture to be rid of which you would gladly do anything. Alexander the Great is said to have appreciated this when he was led to the fountain of life by Khawaja Khizar, who lives for ever and is the guide whose services are vouchsafed to the lucky few.

If the story is true and Alexander did refuse the cup that gives life everlasting he will find plenty of support for his decision today. It is far better to live a bright and healthy life rather than a gloomy existence full of misery and torture stretched over longer period. Kaya Kalap or Rejuvenation or whatever name you like is a process that helps you to regain to the fullest extent your faculties and give your body and mind that freedom, from evil and deteriorating influences, which is so essential for a happy and worthwhile existence!

There is a story that Alexander the Great was very anxious to attain life everlasting. It is said that in answer to his prayers Khawaja Khizar appeared to him. This saint, according to the Mohamedan belief, has attained for himself life everlasting, and has devoted his life to guiding people on the true path. When he appeared before Alexander, the latter asked him to lead him to the fountain from which the Elixir of life could be had.

The saint took Alexander to the Fountain of Life and told him on the way that he was one of the very few mortals who had this opportunity of drinking from the Fountain which gave eternal life. When they approached the place, however, Alexander saw a crow, very old and decrepit, with all its feathers turned white, lying down in a corner. The other crows paid no attention

Some people say that Alexander was unfortunate because in spite of having found the Fountain of Life he could not drink from it. It was not ordained that he should attain eternal life. While we say that it was unfortunate for him that he had not been told of rejuvenation. If he knew that his vitality, that the powers of his organs, could be revived and revitalised, he would gladly have drunk from the Fountain.

In any case, the purport of this story is that one would much rather not live than live a life of misery and helplessness. The need for rejuvenation, therefore, is imperative in many a case in order to raise the human beings, who have advanced in

to him whatsoever, and he seemed to be extremely lonely and miserable. Since this crow was lying near the Fountain from which Alexander was to drink, he asked the saint regarding the crow. The saint informed him that the crow was also one of those fortunate ones who had drunk from the Fountain of Life, with the result that he could not die, but it seemed that the life everlasting that he had attained was not a happy fair. He had outgrown all his associates and the other crows were in altogether a different world. Apart from that, the principal reason which restrained this old crow from taking an interest in the sphere of life of the present generation was, that he was too weak and too old to actively participate in all the things.

Alexander was so disgusted with this sight that he refused to drink from the Fountain of Life. He said that he would much rather die than live like that crow. It could not be said that the desire of eternal life had departed from him. He did want to live and enjoy the triumphs that he had achieved, but he did not want that he should invite for himself the same state of affairs as had overtaken the old crow.

age to a standard, where they can intelligently take an interest in life and perform the various duties incumbent upon them.

The above statement is made keeping in view the natural deterioration in human bodies. When we say natural, we mean the deterioration that is inevitable and unavoidable according to the present day conditions of the world. It is true that some people might describe those conditions as unnatural, and therefore the decay to which the human faculties today are liable also becomes unnatural. There may be truth and most probably there is some justification for blaming the conditions for the galloping decline of vitality in the world today. We have already remarked upon the tremendous speed up, that everything has had during the last decade or two. Everything, whether it is religious, social, economic or political, is being done at fever heat energy, and today people are compelled to crowd into one day things that were accomplished in months or perhaps years. Apart from any other cause this speed alone is enough to shatter the nerves and use up the energies prematurely.

The result of this change in the attitude of life on the part of human beings is, that natural decline which sets in after, say, 60 to 70 years, is now visible at a much earlier age. In the West the acceleration of the pace is perhaps not so bad because the

climatic conditions are different. But in the East, and particularly in the tropics where the climatic conditions are extremely adverse, this mad race is nothing but a galloping challenge to death. It has therefore, become quite the rule rather than the exception, that people die young and describe themselves as old, when according to the previous standards they should be considered to be in the prime of life.

So much for the so-called natural decline of vitalities. There are, however, causes existent today which accelerate the decline of vitality even at a smarter pace, than the already very fast life that has become the rule. We have examined some of them in the previous chapters and wish only to add that the premature decline that the conditions of life bring today, can be remedied and individuals have a right to seek to correct their mistakes. Even nature is sure to condone their faults and if a complete revival is considered remote there is opportunity for considerable improvement.

We have stated simply for the sake of argument that even if complete revival is considered remote, improvement is not impossible. What we actually believe is that a complete removal of the causes which are responsible for the decline of the vitality and vigour of the body, releases the organs from the strain under which they have been working

and if all the energies are properly nursed, there is absolutely no reason why the original standard should not be regained.

Obviously, therefore, it is better to have a life full of health, full of vitality, even if it is a short one, so that you may be able to enjoy life fully and devote yourself to the purpose for which you came into the world, rather than have a long life through which you pass in a desolate condition with your energies below par and your privileges all curtailed. Nature did not mean this and if you have come to such a pass you are yourself to blame. Nature is willing to assist you to come back to the original level and it is not only desirable but it is your duty to take every possible opportunity of regaining that which you have lost through your own foolishness or carelessness.

If you can lead a long life full of health and vitality, it is all the more desirable and if there are any lapses you have ample opportunities of correcting the same by following the methods which are hereinafter laid down in detail. There is, therefore, ample need and ample justification for taking steps for the revival of your vitality and this opinion is shared by well-known personalities who have at one time or another taken advantage of the opportunities that science has offered in this behalf. Naturally, today those opportunities are greater

and the methods that are employed are more perfect than they have been previously. The West also is learning this point of view and Westerners are devoting time to the study of this subject carefully.

It ought to be made clear that the fact that within your reach lies the opportunity of undoing some of the harm that you have done to your constitution, should not be taken as an encouragement for further trespasses on the laws of nature, as well as the conventions of society. The abuse of the powers that have been granted to you, will invariably lead you to distress deeper and worse every time and each time you degrade your vitality, it becomes more and more difficult to help it regain its original position.

It is therefore not a recommendation to abuse your powers but on the other hand the methods of rejuvenation that have been evolved after so much research are meant to assist people who have been unfortunate enough to incur penalties for their wrong actions. In certain cases where the decay of the human body has been accelerated owing to certain circumstances or in cases, where owing to disease or owing to extraordinary calls being made on the energy of a human being in the service of his country or religion, he has the satisfaction that he can seek assistance from these methods and

recuperate and revive himself.

There is no doubt that rejuvenation and the various processes which bring about a revival of the faculties of the human body have been misused by people in their sensuous pursuits and this has naturally brought a bad name to the medical men who lent their services in this behalf. History is replete with instances of sensuous and lustful men and women who have passed through their life disregardful of all laws of nature, and they have had the assistance of the medical science, which has enabled them to prolong their harmful activities. But the result has been invariably disastrous.

We do say that if Alexander the Great had been assured that he would never get into that state of senile decay as the crow that he saw on the fountain of life, he might not have deprived himself of the opportunity of drinking from that fountain or if that crow had the opportunity of revitalising himself by following a process of rejuvenation, the effect that he produced on Alexander the Great would have been vastly different.

We do not say, however, that it is possible to flout nature or to undo the harm that persistent disregard of the laws, both human and divine, brings about.

In the world today unfortunately there is a tendency of committing excesses in sexual matters

against which we wish to say a word of warning. While the systems that we are detailing in this book would certainly assist people, whose brain and whose energy is of value to the country and to themselves and has deteriorated in the pursuit of their proper vocations, they would be of very little assistance in cases where the purpose is to initiate anew a lustful life. These systems have been of service to lawyers, doctors, statesmen, politicians, and have added to their energies and have made possible for them to give the best service for a long time. It would be a sad use of the time and energy that has been spent in evolving these systems if they were utilised for purposes which are harmful to individuals and detrimental to society.

METHODS OF REJUVENATION

For the benefit and the convenience of the readers we have given herein names of the herbs by which these are usually known in the Indian markets or in the bazar and which name is easily understandable by the common Indian medicine or herb seller. A glossary also appears at the end.

BILADER (MARKING NUTS)

India the land of wonders has been known for wonderful herbs and because of the use of these herbs in this country people in the past have enjoyed hundreds of years of age. India has also produced wonderful physicians and herbalists in the past and we are proud to place before our readers a Unani formula which all the physicians unanimously have agreed, is the real Elixir for human beings. Unfortunately, the use of this herb or the secrets of the preparation of this herb has been confined within a very narrow range. Thus the public has been left in ignorance of the wonders which this simple herb can produce on the human system. There is hardly any disease which is not curable with the use of this herb alone. In India it

is called Bilader and in English they call it marking nuts. It is a bulb containing a kind of oily matter in it, which is very useful and beneficial for strength, vigour and vitality. It is most important for nervous disorders, paralysis, rheumatism, cold, cough, piles, and for the disorders due to the sexual excesses and vices, Senile-Decay and in short for all the human faculties.

The massage of its oil makes a patient immune from all kinds of skin diseases, and if its oil rightly prepared be applied to grey hair, they would turn black for a very long time if not for good. In the raw shape if it touches any part of the skin, it produces irritation and its effect travels into the human system so quickly that in a few minutes, if it touches at the feet, the effect will be felt in the head, and if it touches the head, the effect will be felt in the feet. This very characteristic goes to prove that it is the quickest medium of effecting relief or a cure in a disease. We cannot, however, detail here preparations which, if handled unscientifically, may produce adverse effects. Hence we are detailing below certain formulas which are harmless from every angle and which are sure to benefit the sufferers to a very great extent. Its continuous use never makes a man grow old, and it has been found in the past that those who have successfully used it have been found without wrinkles or grey hair.

The best way to use this herb which has been discovered by our old wise physicians is to grow certain vegetables by manuring the land with this particular herb. It may sound strange that if vegetables be produced by manuring the land with a particular herb they acquire particular qualities but it has been proved to be correct by a series of experiments.

As mentioned above, our wise physicians of the past had set down certain ways so that even a layman who had had no experience in manufacturing medicines or drugs or preparing herbal combinations could administer this medicine very successfully. The best way which our ancient physicians discovered, and the full course recommended confidently is as follows:—

Take 7 round earthen 'Kunalis' (round earthen pots) and put one seer of minced bilader (marking nut) in each kunali. Then fill the "kunalis" with good garden earth generally used for growing flowers. Grow in these kunalis, thus prepared, the green vegetable called 'Methi' (Fenugreek herb). Take 3 seers of bilader (marking nut) separately, mince the same, and boil it in a tin of water. When it has been well boiled, remove the tin from the fire and allow the decoction to cool. This decoction may be substituted for water. In other words, the 'methi' should be watered with this particular de-

coction only and no other tap or well water should be used. The process is to be continued till the green vegetable has fully grown and is worth cooking. When the decoction is finished then add some more water to the same old tin and boil repeating the same process over and over again. When the vegetable is finally ready, it should be consumed one kunali per day. Thus a seven days course should be completed. No rich condiments or pepper etc. should be used, except a lot of butter and a little bit of salt for taste. This is, however, only a trial treatment, and those who wish to be rejuvenated completely by this simple method, will have to try a more elaborate preparation. We are giving below that process also for the benefit of our readers:—

Take one maund of bilader (marking nut) and mince the same. Use this minced beladers in $\frac{1}{4}$ acre of land as manure. Raise the boundaries of this particular land, and for the whole of the month of July and August, (Rainy season) the land should be ploughed so that the bilader which has been used should get well mixed and become one with the soil. In the month of November (After the rainy season is over), grow in the land thus prepared, the vegetable "Methi", and when this green vegetable is fully grown, cook it and try to eat it without salt, pepper or condiments. The best way

of eating this vegetable, which is more efficacious than the one described above, is to make a sort of chutney (sauce) of this vegetable instead of cooking it on a fire and try to eat raw by making its sandwiches. Or, in other words, try to eat it raw, in whatever form you can, which is surely more efficacious than the one already suggested. If this vegetable is eaten morning and evening for three months continuously, and if the proper instructions and directions are observed, one will find his grey hair turning black, wrinkles disappearing and lost vitality reappearing once more. The full course is for one year, but since it is very difficult for a person to give up salt and other modern luxuries for one year, it is recommended that after every month, the patient may give up the treatment for three or four days and he may take salt and other things, restarting it after the interval and observing carefully the instructions and directions.

There is another very good way of using this very herb along with other combinations as manure which is detailed below:—

Seemab	$1\frac{1}{4}$ Seers.
Bilader	$2\frac{1}{2}$ Seers.
Yellow Earth	10 Seers.
Kunjat Black	5 Seers.

First of all take all the above except the Yellow earth and powder or mince these till all are mixed

up properly. Then add this mixture to the powdered yellow earth and mix all well. Divide this final mixture into 4 equal parts and put each part in a "kunali." During the monsoon season place all these kunalis outside in the open in the rain. After the rain has fallen on these kunalis, the mixture will become very good manure. After the monsoon season is over, grow in these kunalis the green vegetable 'Methi' as detailed above. After the same has been sown place these 4 kunalis at night time in the open and in day time in the shade. This vegetable is to be watered with milk. Keep on putting milk instead of water till the vegetable is fully grown; start taking the vegetable raw, a few leaves a day for 40 days. After the fortieth day, the dose may be increased so that it should make a very good sandwich, or even more than one, two or three sandwiches, as long as the vegetable is eaten, one will never grow old and he will never face any sickness, disease or malady whatsoever.

We wish to detail here below yet another very good formula, which will be a boon for those who have been victims in the past of sex excesses and vices, and who find the vitality missing and feel lacking in vigour and strength altogether.

Take an egg and one bilader. See that the crown of the bilader is removed first and then put the same in an ounce of butter. The butter con-

taining the bilader should be boiled till such time that the Bilader starts giving a smoke. Then the bilader should be taken out of it, and an egg or two should be added to it thus making an omelette. This omelette may be taken every day followed by a quantity of milk. An excess of butter in the diet is recommended. Pickles and other acidic foods should be avoided. Abstention from sexual intercourse is very essential. If these instructions are followed carefully one would find that within one week's time this treatment would mean perfect fitness for the maintenance of regular life.

We are here below detailing other ways of using its manures for vegetables for Rejuvenation.

(1) Take 7 seers of marking nuts and 7 seers of rose flowers. Powder the marking nuts and mix the rose petals with the necessary earth. In the resultant mixture grow green mint. Do not put any water, but instead put milk. But if milk is not available in sufficient quantity, water it with a mixture of milk and water. When the green mint is grown up fully, take the raw leaves, clean properly and eat raw, or prepare some sauce of this mint, and eat it as sandwiches.

(2) Take 3 seers of marking nuts and 3 seers of "dhatura." Mince and mix them both well and use this combination as a manure for growing green 'Dhania'. Water it if possible with milk alone;

otherwise water will do. When the leaves are up, eat a few leaves a day in the shape of a sandwich or in the shape of a sauce. It is better to start the abovementioned mint and dhania together and start with one leaf a day while increasing it by one leaf every day.

(3) Manure a quarter of an acre of land with half maund of marking nuts nicely minced. During the rainy season plough the land, so that the powder of the marking nuts should mix evenly with the earth. After the rain, and when the continuous ploughing has mixed the powder of the marking nuts thoroughly, grow in the land, radishes. Let it be watered in the ordinary course, and when ready it should be eaten raw. With this very formula of manuring a quarter of an acre of land with half a maund of marking nuts, properly minced and duly mixed, you can grow almost any vegetable and can take such grown vegetables continuously at least for 3 months. Within these 3 months the effect of these vegetables shall be felt with a wonderful feeling of freshly restored energy. The best thing to grow is Fenugreek herb (Methi). It has manifold benefits, and all those who attempt a course of rejuvenation should try this particular green vegetable. We have already stated above that one can grow any vegetable that one likes best, but the combination of this 'Methi' grown in the manure of

marking nuts, is most marvellous.

SEEMAB MANURE

Another very good manure would be a combination of mercury (seemab) and marking nuts in equal quantities. The best way to grow a vegetable in this manure would be to use milk instead of water, throughout the period of growth; though this would appear to be very costly, but the effect of the vegetable thus grown would be so marvellous for rejuvenating the system, that the cost would be considered worthwhile. It is, however, well to be borne in mind that to start with the vegetable manured by this method should not be eaten in large quantity. One should start with a leaf or two, but may increase the quantity slowly. But if the vegetable has been grown in manure containing marking nuts only, that vegetable can be eaten in large quantity, without any adverse and harmful effects. We would strongly recommend that whatever be the choice of the reader, one should at least grow by the above method Beet Root, Cucumber, and vegetables which are generally eaten raw, and the same must be taken daily as long as one feels any need for rejuvenation.

We have already said enough about 'Bilader' or the marking nut, but we wish to emphasise our

recommendations to try at least this very cheap method of rejuvenation. We cannot recommend to our reader anything more important or more wonderful than this simple marking nut.

There is yet another very good way of making use of this marking nut, which is also most harmless, and is just as safe as the methods detailed above:—

Take one seer of marking nuts and remove the caps or the crowns. Add to it one seer of milk and boil it. When the whole of the essence of the marking nuts has found its way in the milk, then throw away the marking nuts. Now the milk in which the marking nuts have been boiled and in which the essence of the nuts has been extracted, should be converted into curd. The next morning the curd should be churned and butter taken out of it. This butter should be used in the ordinary preparation of one's food, but as the concentration of the marking nut in this quantity of butter is much, it should not be used freely; on the contrary it should be used sparingly. The quantity at a time should not exceed 3 mashas.

A much better method would be to boil 20 seers of milk and one seer of marking nuts. The same process as described in the previous paragraph should be followed, but in this case, the butter that has been taken out can be used freely and as

much as required. This use of the marking nuts is most harmless and will produce most astonishing results from the day of the start. There cannot be any other easier method of making use of this most wonderful rejuvenating substance. Even for external massage, this butter would produce effects which no other massaging oil would be able to do.

REJUVENATING HERBS AND AGENTS HALLILA (BROWN MYRABOLON)

The ancient Indian physicians made use of this particular herb in curing various diseases, particularly weakness of bladder, liver troubles, headaches, fevers, epilepsy, sterility, and piles. Extensive use of it was also made for rejuvenation by preparing various herbal combinations with this herb as the main ingredient. It has been unanimously acclaimed that persons who have used this herb of the brown colour for about a year have been rejuvenated completely. After 3 months continuous use, laziness, giddiness and general weakness of the system disappears. Its use for 3 to 6 months cures minor and even major ailments. Between the 6th and 9th month, its use remove weakness of the eyes, increases the sight. In the fourth quarter of its use, the liver and heart troubles vanish. During the fifth quarter of the use of this herb, grey hair turn into black. In the sixth quarter sexual and other weakness due to excesses and vices disappear. In the seventh quarter, lost vitality is regained, and in the eighth quarter one feels younger than the youth. If the course of treatment is continued for the ninth, tenth and eleventh quarters, it helps a

person in rejuvenating himself to the completest degree. A very good way of taking this Hallilla herb is that one should take 360 Halillas equal in size to an egg each and dip them all in hot water. These should be left in the water till they are well soaked and are a little vexed. They should then be taken out and each of them should be cut into halves so that the seed may be removed completely. After the seeds have been removed, the following process should be gone through. A quantity of Seemab and Kabriat Mussaffa should be taken and both be powdered well. A seed equal in size to the one removed from the Halilla should be made artificially comprising of equal quantities of the mixed powder. This artificial seed should be inserted inside the cut halilla. The quantity of powder thus put into each halilla should be about 2 mashas. The herb should then be closed and a thread should be bound round the herb to keep the halvas together. After every one of the 360 halillas has been treated in a similar manner, all these should be well immersed in honey. The jar should then be closed and placed inside a mound of wheat for 40 days. After the expiry of this period, the jar should be taken out and the halillas should be eaten, one every day. The precaution should be taken of having dinner not earlier than 4 hours after the halilla has been eaten. These sweet halilla, if taken for

one complete year, will rejuvenate the whole system.

Similarly, there is another formula for the use of the same herb. According to this formula, you take 360 halillas and dip them in the milk of cow. The milk, in this case, should be changed every day for 50 days. After the fiftieth day, the halillas should be washed in lime water and also boiled in lime water. A similar process of cutting and replacing the seeds should be gone through as described in the preceding formula, only in this formula, the quantity of the mixture of Seemab and Kabriat to be replaced in place of the seed should be 2 rassis. Again the covered halillas should be well immersed in a jar of honey. After 50 days, the halillas should be taken out and one eaten every day. A course of one year should be completed with the precautions of avoiding pickles and acids as well as red pepper and hot condiments. The best diet would be mutton, egg and fish. After the course has been completed, one would feel himself rejuvenated, and all the symptoms which have appeared on account of pre-old age or due to sex excesses and vices will disappear.

HARAR: Take one Brown Harar and divide it into 2 pieces and put it in a small clay cup covering it with water so that after it is soaked sufficiently, the water should be about 4 inches above the Harar.

Let it remain in the water for about 24 hours. Then early in the morning throw the seed away and chew the harar very minutely, and after chewing it drink the water of the cup. Keep on repeating this process every day at least for one year. Milk and ghee should be used freely. This simple formula itself will rejuvenate in due course.

NEEM

Neem is a very good plant for effecting rejuvenation, specially where people have suffered from syphilis and other similar complaints or those who still have syphilitic symptoms. It has been found that in all eczematic and syphilitic and even in cases of white leprosy, people have not only been cured by this simple herbal combination, but have been rejuvenated by the use of this very herbal plant called Neem and which is available in most parts of the world. There are different kinds of preparations and there are different ways of combining it into different formulas, but for rejuvenating purposes, we detail a few formulas here, which have been found infallible and of very great benefit to those who unfortunately suffer from skin diseases and other skin troubles:—

A Neem tree which is a hundred years old should be selected and a small hole should be dug in the trunk of the tree. The hole should be filled with post-halilla zard, bilader and seemab, each

equal in weight to 4 lbs., together with kabriat 8 lbs. All these should be powdered and mixed and the whole mixture placed in the hole of the neem tree. The hole should be covered with the piece of neem skin removed from it. This should be done carefully and the mixture should remain inside the tree trunk for 2 years, after which it should be taken out and mixed with 20 seers of honey. The preparation is now ready for use. If this preparation is used at the rate of 3 mashas per day for 4 years, the person using the same is completely rejuvenated at a very small cost indeed. It has been observed that grey hair have turned black and people have been transformed from ragging old age into young age.

There is another very effective preparation of this wonderful herb in which leaves of this tree, flowers of this tree and skin and gum of this tree along with Zeera (black), post-Trifla, Nimak Sinda, Barag Nilkanti are mixed together and used. Four tolas of each of these ingredients should be taken and powdered and mixed with the water of a bamboo tree. The resultant mixture should be made into 360 pills. One pill should be taken per day with plain fresh water, avoiding salt and acidic pickles and sexual intercourse for 2 months. Within these 2 months, one will feel himself completely rejuvenated and he will not only be cured of the

diseases he was suffering from, but will also find himself young and full of vigour, vitality and strength.

If this medicine is taken for one year, there is no better course for rejuvenation. For those who unfortunately have not been keeping very good health in the past or for those who find in themselves too many complications or those who have been diagnosed by their doctors as incurables, we cannot recommend a safer, better, more reliable and efficacious herbal combination than the one suggested above. ,

ASHWARAGANDHA: This is one of the most common and cheapest herb available from almost any petty shop or from those who sell Indian herbs and medicines. It is titled in Ayurvedic and Unani systems of medicine as "Asgandh Nagauri". This herb in itself, if properly and regularly taken is sufficient to rejuvenate a man, no matter what may be the state and condition of the patient. This is a most harmless herb, which even if taken in large quantities will do no harm. It is neither a poison nor harmful in whatever shape it may be taken. The usual dose is as follows:—

Take Fine Asgandh and powder it thoroughly. The medicine is ready. It is not only a medicine but something which will rejuvenate the entire system in due course. The usual dose of it is

3 mashas in the morning and 3 mashas in the evening. One can increase this dose if no progress or improvement be observed in about 15 to 20 days time. By the use of this herb, nothing immediate would be experienced, but after about a fortnight's regular use of it, its potency and utility would manifest. The author, during his professional career, has tried it in innumerable cases with unfailing results. One can take it with milk or water, but preferably with milk. Generally when such harmless treatments are being undergone, it is very essential for the patient to avoid sexual intercourse, but should a man feel like it, then instead of 3 mashas in the evening, 2 tolas of Asgandh and 5 tolas of butter should be put in one seer of milk and the mixture should be boiled and reduced to half. Then this milk should be drunk a few hours before the act so that the intercourse may not stand in the way of regular progress. If one does not like putting butter in the milk then one can take that much quantity of butter separately in any other way.

Undoubtedly this treatment requires at least one year, 3 mashas in the morning and 3 mashas in the evening should be regularly taken as part of the daily food. This simple and cheap herb is sure to make you immune from all kinds of breakdowns and will check to a very great extent the appearance of old age. People who have been using this for-

mula were found to be hale and hearty at the age of even 70 to 80, and their physiognomical appearance would not give the impression of half their actual age. This is the most beneficial and highly recommended stuff which the author can recommend for the female sex as well. This herb has equal potentiality of rejuvenation for the males as well as for the females.

SARS SEEDS:

This herb is very very cheap and most efficacious for those who have been victims of excesses in sexual matters and specially for those people who find their semen very weak and thin. It is a very simple medicine which is available in almost all the stores and the Indian Medicine shops and one need only obtain it and bring it home, powder it and take it in the dosage of 3 mashas in the morning and 3 mashas in the evening with milk, tea, coffee, hot water or cold water, or any other beverage or even without a beverage. It is left to the option of the patient to mix it with an equal quantity of sugar, if desired. It will prove effective after about 20 days' regular and continuous use. But to come to the normal state, one would require many months treatment, as much of the wrong which has already been done would require undoing and the entire system

should be overhauled to enable it to produce better extracts of the vital fluid. Persons who have resorted to excesses would find it a heavenly boon if they take this ordinary dose every day. We must bring to the notice of all our readers that whereas these recommendations of ours do not involve much cost and do not require more than one or two coppers a day, there are at the same time no hard and fast precautions, instructions or directions which might not suit any individual. One can take anything one likes or one may avoid anything that one finds really harmful for one's health. But as long as one follows the course of treatment suggested rigidly and properly, one is sure to find a complete rejuvenation of the system.

SMARHINDI OR "BRAIN" SEED

This is another very good thing which is again available in almost every store which does not require any hard and fast rules for preparation, it should be parched slightly and powdered. Take 3 mashas in the morning and 3 mashas in the evening with milk. If desired you may mix an equal quantity of sugar. This has all the characteristics of rejuvenating the entire system of the human body. But it should be taken regularly for at least one year; otherwise the effects will be temporary

and not lasting ones. It is specially good for those who have committed excesses and taxed their energies. Anything which suits an individual best should be taken regularly when found beneficial.

SEED OF LAJWANTI

This is again a very commonly known herb and very cheaply available everywhere in India at least, and does not require elaborate preparations. It has only to be powdered and kept in a jar. It is to be taken 3 mashas to 9 mashas morning and evening, with milk if desired. Sugar may be mixed in equal quantities if desired. This has the effects and characteristics almost equal to the highly spoken-of herb "Somlata". The difference, if any, is nothing but in the shape and to a little extent in the after effects, but in this drug one finds almost all the characteristics of the 'Somlata' which existed in the times of Rishis and which has not been procured in its right form, in the real shape, and of the exact description by any one in the near past. Great scientists and scholars who wanted to live more than others on this creation of the Almighty, have tried their level best and devoted years and years to find out this "Somlata", but the author who has been lucky enough in various contacts has been able to find after elaborate experiments that this

common herb has all the characteristics and potentialities of "Somlata". The dose mentioned above can be increased as per one's own desire and requirements and after a short time it will be observed that the decay and deterioration which was at a fast pace before, has been checked and the signs of rejuvenation are on the way. But it must be repeated once more that all these things require years and years of continuous and regular administration before permanent rejuvenation could be effected.

KHOLANJAN

This is again a very common and very cheaply priced herb which has very good effects in rejuvenating those who have specially run down on account of over-work. This herb, when powdered, should be mixed with honey 3 times the quantity of the herb and should be taken in the morning and evening 4 mashes a time with milk, tea or water.

PIPAL AND BARGAD FRUIT

Both these have equally the same characteristics for rejuvenation, though the results materialise after years and years of their continuous and regular use. These two fruits are of more value for females than males, because their effect is light and the

doses are more delicate than the others. Similarly the effects produced are much slower, but the continuous and regular use of one of these two fruits when properly powdered and mixed with equal quantities of sugar, and taken from 6 mashas to one tola a day morning and evening with milk, have rejuvenating qualities in the long run. For females there could not be a better rejuvenating and more harmless medicine than the fruit of these trees, provided they have not utterly run down their health. The only drawback in this prescription is that the effects are observed very late and there are very few people who are patient enough to wait till the completion of the course.

HARAMAL

This is again a very commonly known substance available in every corner of India, and used in most of the disinfectants. When semi-roasted and properly powdered, rightly mixed with equal quantity of honey and regularly taken morning and evening (6 mashas) produce results which are far beyond the usual expectation and imagination.

WHITE MOOSLI:

Take the root and the whole of the tree which is two years old right from the ground and remove

its branches and tear it into pieces with a piece of wood. Then just sew up the chips in the shape of a garland with a needle of wood and allow the garland to dry in the shade. When it is dry, powder it and take one tola of it mixed in one tola of sugar. This is 40 days course and if completely, regularly and properly taken for 40 days, it is the best thing for those who have been subject to excesses of sexual intercourse. During its course avoid sexual intercourse and do not eat pickles and acids. The author has tried it in most of the cases of sexual excesses and it has always produced quick and efficacious results. It may require a little bit of botheration and exertion in the proper preparation and administration, but the ultimate results are surprising and very beneficial.

MANDI. This is another herb which is available in most parts of India, and which has all the rejuvenating characteristics. The powder prepared from the roots, leaves and plants of this herb has rejuvenating effects, and it makes a person immune from old age. There are many preparations of this herb which we are detailing here below and it has been observed that almost all of these preparations have a lasting effect:—

(i) Mandi flower	1 part
Fresh rose	1 part
Fresh water	2 parts.

The distilled extracts of this preparation may be taken from $\frac{1}{2}$ tola to 1 tola and may be increased every day by 9 mashas. Keep on increasing till the benefits and improvement are well observed and when the perfect state has been secured, then reduce the quantity, bringing the same to almost nothing.

(ii) Take the young plant of 'Mandi' when it is in full growth with flowers and beads and then dry it in the shade and powder it. Add to this powder, maida, ghee and sugar in equal quantities as per weight of the powder and prepare a 'halva'. Start taking this 'halva' from $2\frac{1}{2}$ tolas to 5 tolas for 40 days at least. If this 'Halva' is regularly taken it not only keeps a man young, hale and hearty, but is sure to keep away the old age for a considerably long time. The author has tested this personally and has found it of very great benefit.

(iii) Like the abovementioned method, take out a young plant in full growth and powder it as described above. The powder by itself has the same effects as the prescription detailed above.

(iv) The flower of Mandi if powdered and taken 2 mashas every day in the morning with milk would ensure perfect youth, vigour and vitality and if it be kept in regular and continuous use, would surely make a person immune from old age.

(v) Mandi plant, before it is fully grown and

before the flowers of it have appeared, should be rooted out and may be dried in the shade. Similarly the plant of Bhangra may be rooted out and dried in the shade. Powder both and equal to the weight of this mixture add honey and ghee. About a tola a day has rejuvenating effects provided it is taken regularly and continuously.

(vi) Pluck one half-grown flower of Mandi every day and just chew it in the mouth. One can chew from 1 to 5 half-grown flowers in the morning and would observe rejuvenating effects.

(vii) Take the plant of Mandi fresh and distil it with water, and mix with the distilled extract an equal weight of ghee. Boil the mixture, and when the water evaporates and the ghee alone remains, then take one tola of this ghee and make a halva pudding or mix in halva pudding and eat.

(viii) Flower of Mandi 1 part

Sugar 3 parts.

Mix them and seal them in a glass jar and keep it in the sun for 3 weeks. Then start taking from 1 tola a day early in the morning. Continuous and regular use of this simple combination is enough to rejuvenate a person.

(ix) Root out a Mandi plant and take out its roots. Powder the roots and start taking 2 mashas a day regularly. For the whole life neither hairs will grow white nor would any other symptoms of

old age overpower.

(x) Take the roots of Mandi plant and mince them properly. Soak them in the water of Mandi plant and wait till the water has evaporated. Then mix some 'Chambeli' oil in it and distil the same about 4 rattis a day mixed in a betel leaf is the dose and a betel a day is enough to effect rejuvenation in due course.

(xi) Take the plant of Mandi tree when it is fully grown root it out from the bottom. Powder the whole thing and distill it out. Add to this distilled extract in the ratio of 4 o 1 Till Seed oil and heat it over a slow fire till the whole of the distilled extracts has evaporated and the oil has remained. Then filter this oil and start taking from 5 mashas to 10 mashas a day with butter or cream.

(xii) Take a Mandi plant when it is full with flowers and seeds and root it out early in the morning so that even the dew on the leaves of it should not be disturbed. Soon after it has been successfully rooted out, put it in a pan and put in it twice as much water as that of the Mandi plant and distil the whole combination. Preserve this distilled extract in some glass jar and remove the greasy layer from its top. Repeat the process next day by again rooting out a plant in the same manner and add the so distilled extract which is without greasy

layer in it with addition of water required as per weight and distil it again. Keep on repeating this process till that greasy extract is about 1 tola in weight. This is the most precious extract and can rightly be called the 'Elixir' of Vigour and Vitality. It smells very nice and one drop of it on a piece of sugar is enough dose for a healthy man. This dose used continuously for 40 days is enough to root out the most chronic ailment. Its continued use of one drop a day is a perfect method of rejuvenation.

The preparations of Mandi as detailed above are very simple, easy and cheap, but it must be borne in mind that the effects of rejuvenation are not produced in days or weeks. Every abovementioned course has to be taken for at least one year, though the progress and improvement will be observed after a few weeks.

BLACK TILL SEEDS: Chew it in the morning and swallow it with cold water. This has rejuvenating effect. It has special effects of rejuvenating teeth, tongue, throat and brain.

GOKHURU, AMLA AND GLOW: Powder them and mix in it honey and ghee; from time to time it may be licked as a sauce. It helps digestion and has rejuvenating characteristics.

BLACK TILL AND TRIFLA: May be taken early in the morning or late at night with milk. If this be started in the adolescent stage, one will

never observe the symptoms of old age approaching.

BAVDING, MARKING NUT, SONNTH: Powder in equal quantity and mix in it ghee and honey and make a pudding and eat it after lunch or dinner. Even this simple preparation if continuously and regularly taken will make a person immune from old age.

FRESH EXTRACTS OF BHANGRA: should be taken empty stomach early in the morning and after it milk should be taken.

Real Oil of Mal Kangni 3 Tolas.

Pure Honey 3 Tolas.

Ghee of Black cow, fresh 3 Tolas.

Put these into a mortar and grind it with a pestle. After having ground it for a few hours, preserve it in a glass jar. Seal its mouth with sealing wax and place it in between a big earthen pot which should be filled up with 'Shali'. Let it remain there for six months. After six months start taking every morning from 2 Rattis. But it should only be taken for 3 months in winter in hot countries and all the year round in cold countries.

Sounf equal to a tola a day which may be increased as per requirement up to $2\frac{1}{2}$ tolas early in the morning empty stomach may be chewed thoroughly. It helps digestion to such an extent that no illness can overtake a man. Hence this has also been included in the class of Rejuvenating

medicines.

ISABGOLE: This is also a very cheap and commonly known product always available from every Indian medicinal store. From one to 3 tolas every morning if taken with water or milk not only make a man immune from almost all diseases but if regularly taken surely affects Rejuvenation.

DEFFLI OR WHITE KANER: Take the seeds of the ripe fruit of Deffli and powder it nicely. Start taking with butter. The dose should be 1 'Ratti' initially, to be increased by $\frac{1}{2}$ 'ratti' every day till one week. After one week, the medicine should be given up for a few days and then again should be re-started. Instead of butter, cream, or milk may be substituted. During this course, acids and pickles should be avoided and rice as well as bread should not be eaten, but only chicken or bird's flesh or green vegetables with ginger and garlic are allowed. Drink as much milk as possible and take as much butter as possible.

KAUNCH: Take the seeds of this and after breaking the shell, take out the kernel half-pound in weight. Powder the kernel and prepare a dough of it with cow's milk. Make it into a flat cake and dry it on an earthen pan. When it is well dried, powder it again and mix in it twice its weight sugar if desired. Young people should divide this powder into 9 doses and take one dose every morning with

milk. Old people should divide the same into 14 doses and take one dose with milk every morning. Repeat this process every month. It is a rejuvenating dose one year ahead of its completion. But if it is taken without break it would keep a man perfectly rejuvenated.

GLOSSARY—(Brought forward from page 104)

Malkangni ..	Staff, <i>Elastrus Paniculata</i>
Marking Nuts ..	See Bilader
Pistashes ..	Pistachionut. <i>Pistosiavera</i>
Shalli ..	Rice with skin on. <i>Oriza Sativa</i>
Sounf ..	Fenel Seed. <i>Faeniculum</i>
Sonth ..	Ginger Root. <i>Gingiber Officinale</i>
Shingraf ..	See Mercury
Sag ..	Brinjal
Till Seed ..	<i>Sisamum Niger</i> Seed
Trifla ..	Equal quantities of Emblic Myrobalai, Myrobalam Belleric and Black My- robalam Chebulic
Zanjbil ..	See Sonth
Seer ..	80 tolas (2 lbs.)
Maund ..	80 lbs.
Seemab ..	Mercury
Halila ..	Myrabolon
Masha ..	Equal to 16 (sixteen) Grains
Ratti ..	Equal to 2 (two) Grains
Harrar ..	See Halila or Myrabolon
Zeera ..	Cumin Seed. <i>Cummin-ungranium</i>
Nimak Sindha ..	Sea Salt

REJUVENATION THROUGH CHICKENS

Chicken is by itself a very important element of daily food and its flesh is considered to be better and more tasteful than the flesh of many another bird. More over it is claimed that this flesh develops the powers of the brain as well as the nerves, and assists a great deal in increasing vitality. In the East, however, many experiments have been conducted and it has been established that if a Chicken is fed on certain medicine its flesh is not only a very good food but acquires extremely potent medicinal qualities and is most effective in bringing back youth and banishing old age and all its frightful symptoms. Sexual powers also receive a fillip and even middle aged and old men have been revived tremendously. In short the processes some of which we are going to detail below convert this article of daily food into a very certain and effective medicine.

The real secret is that in addition to this flesh being extremely palatable it is also an antidote for many a poison. It has been claimed that even in the case of a snake bite this flesh if used in a certain method acts as a cure. In any case we see that cocks and hens freely eat snakes, scorpions, lizards,

as well as many another poisonous animals without making any distinction and can digest all this kind of food remaining almost always immune from the effects of the poison of these reptiles.

This process is somewhat similar to the allopathic processes whereby serums are manufactured from the bodies of animals after certain poisons have been introduced into them. The idea is to reduce the potency of the poison while retaining its advantages. When injections are given to human beings from the serums thus prepared the re-action is the manifestation of those symptoms which are usual and consequent upon the administration of that particular poison. The effect of the poison, however, is extremely light and the symptoms therefore are very faint. The object is the immunity of the human body from those poisons should the same find their way into the system at some future date. The drawback in these vaccinations, inoculations and injections however is that their effect on the human body is temporary in all cases. After the lapse of a certain period the immunity against that particular type of poison is lost and the effects of the injection wearoff.

The method mentioned above has the advantage of providing such immunity permanently. The reason for this is that just as in the case of the chicken the assimilation of the poison concerned

becomes a part of its flesh in the case of the human beings also when that flesh of the chicken is taken as food it becomes a part of the body and finds a permanent place in the blood stream of life. Moreover the reaction of the human body to these poisons is quick and permanent.

We propose to confine ourselves in this chapter to the rejuvenation of the human body by this method and therefore, record only such prescriptions as increase the vitality and add to the various powers of the body including the heart, the brain as well as the sexual rejuvenation. For this reason it is obvious that the chicken employed should be male rather than female and should be young.

Take a young cock and keep it separate from the rest of the poultry. Feed it on flour with which is mixed one ratti of mercury. Next day collect its excreta and wash it if any mercury is found, the same should be again mixed with flour and fed to the cock. This process should be repeated till the mercury disappears then feed three more ratties of mercury and continue the same process till this additional quantity is assimilated. After that, increase the dose by one ratti till it can digest one and a quarter tolas of mercury. If during the process the cock dies its flesh should be fed to another cock and the process of the feeding of mercury should be continued.

As stated above the quantity should be increased upto one and a quarter tolas. When this limit has been reached the cock should be killed and thoroughly cleaned. Then take three pounds of butter and heat it on a pan; when it boils put into it a leaf of Madar and let this leaf fry till it is absolutely black. Then take it out and throw it away and put another leaf. This process should be repeated till 100 leaves have been burnt. Then filter the oil and fry the cock in it. When it is tender take it out and powder it in Pastle and Mortar. During this process mix with it Zanjbil, Filfildraz, and small illaichi one Masha each powdered. Mix some honey and make pills as big as peas. Take two of these pills every morning and evening with milk.

(2) Take a young cock that has not crowed as yet. Feed it on shingraf, ground very fine and mixed with flour. In the beginning the dose should be started from one ratti and it should be increased by and by till the cock has eaten one tola of shingraf altogether. Then kill it, clean it, and fry it in butter. When it becomes tender it should be ground very fine in a pestle and morter mixing equal quantities of honey and butter. Also mix almonds and pistachios and illaichis. Dose morning and evening two tablespoonful.

(3) Take a cock that has not yet crowed and feed it 2 tolas of shingraf in the same way as men-

tioned in number two. When it has digested two tolas of shingraf kill it, clean it and boil it in water, throw away the bones, etc., and mix with soup one and a half tola of opium. Keep stirring in the Pestle and Mortar till the water is dried, then put the yellow of one egg and continue to stir it. Repeat this process till the yellow of 25 eggs has been used. Then make pills as big as peas and keep them in a dry place. Dose two pills per day.

(4) Take one tola of white arsenic grind it very fine and mix it with flour. Feed this flour to a young cock. When the cock is going to die kill it and take a piece of its flesh from the breast and bury the rest of the flesh. Dry the piece of flesh that you had taken thoroughly and grind it very thin. Dose three ratties to be mixed with mutton and cooked. During the time that this medicine is taken eat plenty of butter.

(5) Take three tolas of Hartal; break it into small pieces and dissolve it in water. In this water put some Bajra and let it lie for a few hours. Take an old cock and feed this Bajra to him. Excepting this Bajra no other food should be given to the cock. Give it river water to drink once in a day, and keep it segregated in a separate pan. By and by all of its feathers will fall off; when this has happened kill it and clean it. Take 6 lbs. of butter and make a curry of the flesh and eat this curry in two or three

days. The gravy which will be mostly butter will not spoil for many more days and can be taken in small quantities. During the course of this medicine you should abstain from sexual intercourse.

(6) Take seven young cocks which have not yet mated and put them in a safe place. Feed them on crocodile flesh and the next day kill one of these cocks and feed it to the others. Continue this process till one of them is left. The last one should be killed and cooked in plenty of butter and eaten in small quantities over two to three days.

(7) Take a black snake which is black on both sides and kill it in such a way that the head is un-hurt. When it is dead cut off the head and weigh the remaining flesh. Put 4 times as much water and put it in a Degchi on slow fire. Close the Degchi firmly. Heat it till $\frac{1}{2}$ the water evaporates. Then uncover the Degchi and put in wheat which has been cleaned equal to $\frac{1}{4}$ the weight of the snake and put more water equal to the weight of the snake and heat the mixture again till entire water evaporates. Take out the wheat and dry it in the shade, take a white young cock which has not yet mated and give it this wheat to eat. All of its feathers will drop off but afterwards black feathers will start coming out; when black feathers are visible it should be killed and after cleaning it dry the flesh and grind it very fine. Every day put a small quantity in the

mutton curry and eat it. In addition to its invigorating qualities it is a sure remedy for turning grey hair into black.

(8) Kill a black snake and boil it in plenty of milk, skim this milk and take out the butter, take a white cock, and give it some sakmonia. Afterwards feed it on ordinary butter for two or three days, and the fourth day give him butter that you had taken out of the milk in which the snake was boiled and collect together its excreta. Mix it with the juice of 60 lemons and the petals of 100 rose flowers. Heat the mixture till it is reduced to ashes. This medicine is to be used as surma and it revitalizes and rejuvenates the eyes and restores proper sight, which had been lost due to old age.

GLOSSARY

ENGLISH and LATIN NAMES

Almonds	..	Amyydaluscommunis
Amla	..	Emblie Myrobalai
Arsenic	..	Oxedium Arsenicum
Bavding	..	Embelias Ribes
Bhedas	..	Myrobalam Bellaric
Bhangra	..	Tralingeclipia or Eclipta Prostrate
Bilader	..	Mrakingnut. Semicarpus Ancardium
Darchini	..	Cinnamon Bark. Annamomum Zeylanicum
Dhanaia	..	Coriander Seed. Coriandrum Sativum
Dhatura	..	Thorn Apple. Daturium
Filfildaraz	..	Black Pepper. Piper Nigrum
Ghee	..	Clarified Butter
Gokhru	..	Pedalium Murex
Harar	..	Black Myrobalam Bellaric
Hartal	..	Orpiment. Yellow Arsenicum Sulphadium
Honey	..	Mel
Illaiichi (Small)	..	Thelasser Cardamum. Elekiacardamonum
Kishmish	..	Dried grapes of smaller variety
Kaunch	..	Cowhage. Mucuna Pruriens
Kahshkhash	..	Poopeeseed. Papovar Commifaram
Kunjat Black	..	Till Seed Black.
Laung	..	Cloves. Caryophyllus Aromaticus
Methi	..	Fenugreek. Trigonella Facnum
Madar	..	Gigomtic Swallow Wart
Mercury	..	Hydrargyrum

(Continued on page 96)

